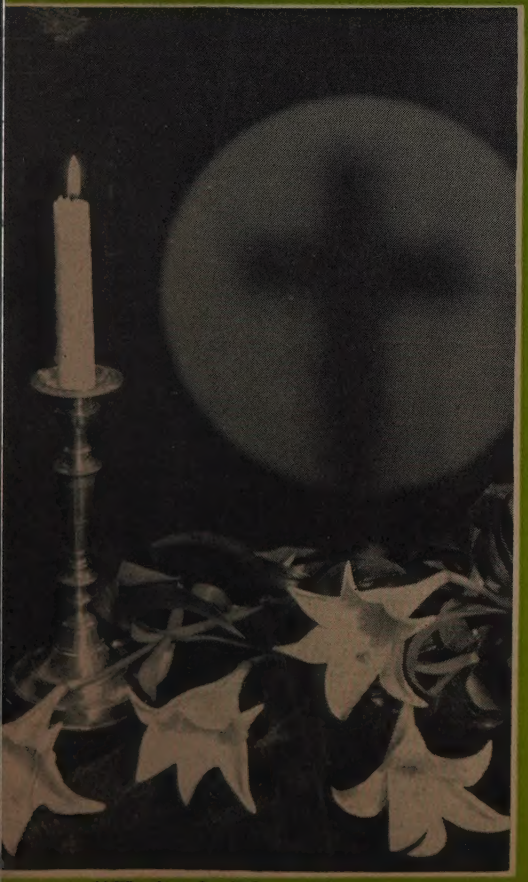
LUTHERAN MEN



"Christ is Risen!"

April

1953

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 34

No. 4

Subscription

$1.50 a year

Contents

Serving the Future and Today	page	3
The House the Brotherhood Built	"	7
A Call to Congregational Brotherhoods	"	9
What the Brotherhood Does for Me	"	10
Education for Living	"	12
Message from Headquarters	"	13
Brotherhood in Action	"	15
Boy Scouts	"	16
News	"	17
Books	"	20
Daily Work (topic)	"	22
The Editor's Page	"	27

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.
SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDIN THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers
Earle W. Bader, Market and New Streets, Bethlehem, Pa.
Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Rev. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.
SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.
SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.
TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.
EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

EXECUTIVE COMMITTEE

Term expiring 1954
Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada
Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.

Term expiring 1956
Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luther Church in America. Entered as second class matter April 30, 1923, at the Post Office at Beth hem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of posta provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscripfion . . . $1.50 a year

aying makes a difference, l so does Christian higher ıcation at Lutheran colleges.

erving
he Future
nd Today

GOULD WICKEY

Photo by Harold M. Lambert

CHRISTIAN SERVICE is important to otherhood members, as well as to sincere Christians, because it is fruitage of faith. Without some dence of its existence, faith is not. at's the reason James says in his istle (2:26) "As the body without spirit is dead, so faith without rks is dead also."

Brotherhood leaders and members nifested their Christian faith and ir loyalty to our church through ellent support of the Christian gher Education Year Appeal. Here is an official *Thank You* to each Brotherhood member. The seminaries and colleges rejoice in what the CHEY appeal has meant to them.

The latest reports from all synods show about $7,500,000 in pledges, of which $6,642,117.14 was paid by Jan. 20, 1953. Fourteen colleges and ten seminaries are using this money primarily to erect buildings, to purchase buildings, and to renovate buildings.

I predict that CHEY will mean much more in the future to our colleges and seminaries because of the seed sown in the past. The gifts of today bear fruit tomorrow.

The purpose of this article is to

---

he Rev. Gould Wickey, Ph.D., is executive etary of the Board of Education of The ted Lutheran Church in America.

present some suggestions as to how Brotherhood members may continue to aid Christian higher education both today and in the future.

1. *Understand some things about Christian higher education.*

Christian education is an education offered generally under the auspices of the church by Christian teachers in a Christian atmosphere for a Christian purpose. The facts of biology, botany, chemistry, geology and physics remain the same whoever the teacher may be, but the interpretation and use of the facts make the difference between a Christian and a secular education.

A teacher of Greek in a tax-supported school took opportunity to denounce the church and the Christian faith. That was humanistic, rationalistic education. A Lutheran student arose and bore witness to her Christian faith as against the teacher's atheism.

Understand that Christian education cannot do the impossible and does not attempt the self-contradictory. Christian education cannot graduate a student from college or seminary *cum laude* (with praise) when that student has wasted his time.

Christian education cannot prevent a typhoid fever epidemic if a community will not purify its water. Christian education does not change the facts of the universe to fit a person's faith. Christian education can not answer all questions of life—not even Jesus' question, "Why hast Thou forsaken me?" Christian education helps youth to live their lives, not to question and destroy them.

Understand that Christian higher education is not necessarily cheap. Some one pays the costs of all education. *All* taxpayers help support the tax-supported colleges. The church colleges are supported largely through the church and tuition fees.

However, there are facts to show that the per-student cost of church-supported colleges is less than the per-student cost of tax-supported colleges. Students at church colleges pay from 50 to 80 per cent of the actual instruction cost. The balance of the cost is paid for by income from endowments and grants from the church through the synods and the Board of Education. In these days, when the cost of living has increased more rapidly than the normal income of the colleges, considerable sums of money are raised from individuals and industry.

Whatever the cost, Christian education is cheap as compared to the cost of crime and the destruction of human lives.

2. *Obtain facts about the colleges and seminaries of your church, especially about those supported by your synod.*

Each school is happy to send you facts and pictures. Since each Brotherhood member cannot visit all the schools, here are some interesting figures concerning the schools of The United Lutheran Church in America.

The ten seminaries have a total enrolment of 716, with 180,000 volum

the libraries, and assets totalling out $7,000,000. There are 80 fac-ty members.

The fourteen colleges have 709 fac-ty members, 8,205 students enrolled d 550,000 volumes in the libraries. eir properties and funds are valued $35,000,000.

During the past decade the assets the colleges and seminaries in-eased more than $14,000,000, that from $28,000,000 to $42,000,000. e indebtedness decreased from $2,-0,000 to $1,500,000 in round fig-es.

The number of Lutheran students our 14 colleges is 3,168, or 44.3 r cent. Carthage College continues rank first in the percentage of theran students with 75.4 per cent, d Midland College is second with .2 per cent. The percentages for her major church bodies remain latively the same, with the follow-g bodies arranged in descending der: Methodists 11 per cent, Catho-, Presbyterian, Baptist, and Epis-palian.

Here is where Brotherhood mem-rs may be of special service to the lleges: *Work for more Lutheran dents at our Lutheran colleges.*

We rejoice that non-Lutherans look th such favor upon our colleges, t by the same token we need to do utmost to bring our colleges to attention of our youth, beginning our own homes. Personally, I have ver been able to see the special nificance of attending a "big name" llege. Most youth, if they are in-strious and imaginative, can get out of our colleges all that they will receive in a "big name" college. In mature life, the big question will be: not where did you come from, but where are you going? not where did you graduate, but what are you doing?

3. *Present the facts about our colleges and seminaries. Don't apologize.*

Some people wish to debate about religion. Such debates seldom solve problems and win adherents. So it is with Christian higher education. From a quantitative point of view secular schools are superior to Christian schools. But the most important facts about Christian education are its values, its product, not its figures. It is the "Christian" in Christian higher education which makes the difference. Here are some facts which show the difference.

Recently, I visited one of our colleges where some 200 students gather daily for worship, and they are not required to do so. That is worth while. It makes a difference to have a child in that kind of an atmosphere.

A non-Christian student from Asia came to a Lutheran college in the Mississippi Valley. Before she graduated, she was a confirmed Lutheran. Nine students from Hawaii came to a midwest Lutheran college, only one of them being a Lutheran. But by the end of the year two were baptized and three were confirmed. A group of students from a football squad of a Lutheran college asked to be instructed and were confirmed. Something

was present on those campuses which attracted the non-Christian students and won them to the Christian faith. Every parent desires his child to be associated with such students who daily bear their Christian witness in the classroom, on the campus, on the athletic field, and in the dormitories.

The student body of a western university is 85 per cent non-churched. The student bodies of Lutheran colleges are sometimes 100 per cent churched, and seldom less than 95 per cent. Frequently, the unchurched become baptized and related to some church. Fellowship with Christian students in the whole academic community makes a difference in attitudes and conduct.

4. *Accept and develop some project related to Christian higher education.*

Brotherhood members can distribute literature about the colleges and seminaries. They can talk to high school youth about Lutheran colleges, to boys about the ministry and to girls about becoming parish workers, missionaries and workers in other phases of the church's program. They can take car loads of high school youth to visit the colleges and seminaries, if these schools are within driving distance. It will do many adults much good to see our colleges and seminaries. Brotherhoods can arrange annually for a representative from these schools, with the cooperation of the pastor, to speak in the church service or to some organization. Most of the colleges have pictures or films which they are glad to show to parish groups. They can organize a scholarship fund which will help to support some student from the congregation or community. They can make contributions towards a room in the dormitory, towards the purchase of some needed equipment or towards any of the many needs which might be suggested.

Conclusion

Christian higher education is the church in education. Loyalty to the church includes and requires loyalty to Christian higher education.

The cause of Christian higher education is worth spending a whole life time in loyalty, in supporting, in proclaiming, in trying. The confusion and uncertainty in the business and political realms throughout the world have developed an attitude of futility among many who say, "What's the use?"

The "use" lies in the souls of youth. The youth of today are seeking just as they did 25, 50, 100 years ago and always. They need transformation by the renewing of their minds of which Paul speaks in Romans 12:2.

●

Birds of a Feather

A man had been looking for a church to attend and he happened to visit quite a small one where the congregation was reading aloud with the minister:

"We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

The man sighed with relief and dropped into a pew.

"Thank goodness," he thought, "I've found my crowd at last."

The House the Brotherhood Built

by FRANK ADLER

Pastor Adler explains how skilled and unsilled labor totaling 3100 hours of free manpower erected a new church building for his congregation in Ocean City, N. J.

Dear Men,

Here is a snack. A few years ago I would prepare a snack for Santa's helpers, but tonight I had more fun feeding God's helpers. You are doing fine work.

God bless you,

Audrey Graham

That was a note sent one night several winters ago to the men giving free hours of labor at Central Avenue and Tenth St., Ocean City, N. J. Tasty things to go with hot coffee accompanied the note.

Picture twenty men, high up on the roof of a new building, working by floodlight on a cold night with the snow coming down. Exciting? Indeed it was, for worker and watcher alike.

Gallons of coffee, steaming hot and heaps of cakes, buns and doughnuts were consumed through the nights of that winter.

"God's helpers" were men of the Brotherhood of St. John's Lutheran Church working with their hands to build God's new house.

The men like to remember the record 2400-square-feet of flooring laid in three nights! They also remember the time when eighteen hammers and six saws were busy at work and somebody thought he was being called names above the din. Well, he was.

It was long past Halloween, but you never saw funnier faces than those of Horace Eyre, J. Belza, and Jimmie Long, in their masks, as they stained the ceiling. The stain managed somehow to get through to their faces. What a sight that was!

Free-labor hours soon mounted into the three-digit column—totaling eventually 3100 hours. Charles Kienle was the official timekeeper. Payday, when was it?

God's pay-day is each new day that dawns. His blessings are without ceasing toward us. The men who worked on St. John's showed their gratitude by working in the finest spirit, with enthusiasm, and always cheerfully.

Even the pastor took part — mistook the nail on his thumb for a nail in a board.

And there was that evening in the deadest part of winter when a bright red jacket was seen high above the new sacristy. The person in the jacket was nailing on insulation. Mrs. Albert Cliff had come in to watch the progress. The pastor called good-evening to her from his lofty perch. At first she did not recognize the voice, but then she exclaimed, "Now I've seen everything!"

The rapid growth of St. John's in a growing, popular seashore resort resulted in the determination to construct this larger church building. Ground was broken on July 16, 1950, with the glorious amount of $2000 in the building fund!

Later, one cool day, the crowd was larger than usual on the sidewalks. The steel had arrived for the skeleton of the building. Eyes were fascinatingly glued to a man who crawled, monkey-fashion, up a sixteen-foot beam of steel suspended in mid-air and placed it in the joints. That was the breath-taking moment. The building was going up.

During the crisp days of late September and October several morning services were held in the solarium of the Music Pier, with the blue sea waters for a chancel and a gentle rolling of breakers accompanying the hymns. So pleased was everyone that for a while it was thought the new St. John's might be abandoned altogether.

"Why don't we just stay here, have services during the summer and never go back? Why build?"

That was heard too often for peace of mind.

With a little chuckle to ourselves, we listened to a Methodist board member admonishing a Lutheran councilman on the folly of building a church. For it would mean nothing but debt for generations to come, said he. Yet it wasn't so. For the original estimate of $30,000 would not only pay for the building but furnish it as well! And by this time $25,000 had been paid!

The week before Lent, the beautiful new lower auditorium was put into shape and used for the first time to serve guests at an oyster dinner sponsored by the men of the Brotherhood.

At 6 p.m. on Holy Thursday, in 1951, the altar rail was installed. At 8 p.m. the congregation of St. John's worshipped for the first time in the new sanctuary and received the Lord's Supper.

St. John's now has a property valued at $100,000, all paid for, but for a few hundred dollars. The sanctuary seats 450 persons.

What were the spiritual results of this building enterprise? Ah, who can say, or who will say? Yet the following is true.

A short time before Easter, a faithful workman finishing a stint on the building approached the pastor. The man was of the Roman Catholic faith.

"Pastor," said he, "I have built myself into this church. I want to become a member. And what is more, I want to be the first to receive the Holy Communion in this house I have helped to build."

●

Never Fails

Smith was preparing to take a solo jaunt into the mountains when John, the grizzled old camp guide, stopped him to check up on his supplies.

"You got a map and a compass? Have you got a deck of playin' cards?" asked John.

"Why, no," said Smith. "Why do I need them?"

"It might save your life," old John replied. "I always carry a pack. If you get lost, jest sit down and begin playin' a game o' solitaire. Next thing you know some fool will pop up behind you and begin tellin' you what to play next."

A Call to Congregational Brotherhoods

by MERWYN C. FUSS

It was the privilege of your president to send a letter to each one of the synodical Brotherhood presidents of The United Lutheran Church in America early in 1953, asking for their cooperation and interest in an effort to make this year the best in the history of the Brotherhood of our church.

There were three definite goals suggested to our synodical Brotherhood presidents. We firmly believe that they will exert every effort to achieve them, realizing that our church needs our best and that we must make the Brotherhood an increasingly larger and stronger auxiliary of our great church.

The work on our synodical Brotherhood fields is not simply the responsibility of the synodical presidents and the members of their executive committees. Their work is largely that of guidance and inspiration. It is to you who constitute the officers and members of our congregational Brotherhoods that we must look if these challenging goals are to be reached.

Increase in Members

First goal: An increase of at least 5 per cent in membership this year. Since the Brotherhood is the official men's organization of our church and was organized with but one purpose in mind, it ought to provide a place and opportunity for every man of the church to work for the church. We need and ought to have every man in the congregations of our great church enrolled in the Brotherhood. There are few, if any, congregational Brotherhoods with 100 per cent of the men so enrolled.

Let us seek out these fine laymen in our churches and secure their membership in our Brotherhood. May we make a concerted effort also to bring back our lapsed Brotherhood members.

New Brotherhoods

Second goal: An increase of at least 25 per cent in new Brotherhoods this year.

If the Brotherhood is to measure up to what our church has a right to expect of the men's auxiliary, we must have an active Brotherhood in every congregation. We have a great challenge before us in this particular phase of our work. We find that there are fewer than 20 per cent of the congregations of our church with active Brotherhoods. Here is provided an excellent opportunity for our active congregational Brotherhoods to do some splendid home missionary work: first by inviting the members of those congregations without Brotherhoods to visit with them in their monthly meetings, and secondly by assisting them in forming new Brotherhoods in their churches.

Lutheran Men

Third goal: Every member of the Brotherhood a subscriber to *Lutheran Men.*

We have a fine monthly publication of which we are justly proud. This is our own magazine, edited especially for our men. It brings news, information and inspiration. It provides interesting topics for monthly presentation in our Brotherhood meetings. It contains many excellent articles written to assist us, the men of the Brotherhood, in the work of our church. To make the work of the Brotherhood effective, our men must be kept informed. *Lutheran Men* is the answer.

Forward with Determination

May I urge you, congregational Brotherhood officers and members, to take up these three goals with firm determination to reach them. Let "forward for Christ and His Church" be our watchword. God calls upon us to join hearts and hands, time and talents, in this vital work for our church. Let us resolve to take time out from many of the lesser things that are engaging our atention, in order to give more of our time to labor for the most imporant thing in all the world, God's Kingdom.

The United Lutheran Church in America calls the men to service for their church. She is calling you to become activated in the work of her men's auxiliary, the Brotherhood, in order that she may be able to assume larger responsibilities in the work of the Master's Kingdom.

What the Brotherhood Does for Me

by LEONARD F. ASHFORD

THE BROTHERHOOD provides the opportunity for men of the church to fellowship together and to become, as a group, more fully acquainted with the whole work of the church.

No other men's organization has the same leveling effect on a group of men. Leaders will naturally stand out in a group and serve as leaders, not because of their station or position in life, but because of what they can contribute as leaders to the forward movement of their church.

In the Brotherhood, life's experiences are shared either in frank discussions, as they often take place following the presentation of a Brotherhood topic, or in the private counseling of one member with another, or in counseling with their pastor. Employer meets employee on a common footing and understanding, with the result that mutual respect is achieved. The pastor learns to know his men more intimately and becomes aware of characteristics and abilities not

Leonard F. Ashford, Philadelphia, Pa., is a member of the ULCA Brotherhood Executive Committee.

herwise discernable.

It is not uncommon for Brotherood men to inspire, by example, her men of their acquaintance, not nly in their home congregation, but other Brotherhood meetings.

Planning the work of conference nd synodical Brotherhoods has ought frank discussion between en concerning their Christian exriences in practicing tithing, so that hers, including pastors, have been oved to take similar steps.

In the course of selecting a busiss associate, I chose a man from y home congregation who seemed have the qualities I was seeking. our association grew, he asked me w to go about changing his method contributing to the church. He nted to tithe.

Some time after he started working th me, he found it advisable to ange churches because of distance, d in his new church he soon beme a teacher in the Sunday school, n secretary of the church council, d only recently he became superindent of the Sunday school. His tor, during this short association, ame quite close to him, with the ult that this man's personal exple caused the pastor to start to he.

This same young man, of his own ition, asked me how he could start ing a larger part in Brotherhood rk. Within a short time he was ced on the conference Brotherod executive committee and is now ving as secretary. The pastor and young man have been responsible for starting a Brotherhood in their church.

Through this branch of life in the church, I have been encouraged to give more and more of my time and the use of my talents in the local program of my congregation and also in conference and synodical committees. Many of these jobs have come as a direct result of recognition of work done in the Brotherhood.

Men of the church and of the Brotherhood can get real inspiration from the sacrificing efforts of many of our Brotherhood men if they will but look at the actions of these men in their true light—unselfish dedication to the causes of their church, in which they give unstintingly of their physical being and of their wealth.

The Brotherhood has given me acquaintance with men whose lives always serve to inspire me and others who know them. Take the case of the man whose pastor was stricken blind several years ago and who has been serving his pastor as lay-reader ever since.

I feel very definitely that a Brotherhood member must do more than pay dues or make large contributions of money. Brotherhood membership to me means work in the church to the best of my ability.

Any man who will actively try to support his pastor and then learn to give unselfishly of himself in advancing the causes of the church, will be blest with a happy, satisfying feeling of accomplishment never before experienced.

●

Education for Living

by EARL S. RUDISILL

The Christian Hope

THE CHRISTIAN faith meets the needs of human personality as nothing else can. Easter is here, but a lack of assurance on a future life robs Easter of its deepest meaning and its highest glory. Furthermore, such uncertainty takes away the significance of Christianity itself. Uncertainty replaces power, assurance and the forward look with a hazy, foggy, hesitant groping. It changes man from a Godlike figure into a poor earth-bound, cringing creature, without motivation to the future. A negative outlook represents a surrender to materialism, despair, pessimism, and a breaking of life's most precious ties.

The Christian Hope

We are spiritual beings — self-conscious, aware of the clash of virtue with sin, aspiring to God and taking hold of him by faith. Can we then admit that it is rational that we should labor, reason, discipline ourselves, study, experiment, explore, imagine, achieve and try to perfect our lives, and then have it all cast on an ash heap? And all of this jjust when life is approaching its highest earthly realization? Shall we build a house, embellish it, place our treasure in it and then have some one light a match to it? Shall we labor, as Michael Angelo, on a statue or a canvas and then destroy it? Or toil on a book manuscript and then toss it into the fire? Such acts would be irrational, but no more so than the refinement of a human life only to be destroyed by a capricious deity. But God is rational, wise, loving, ready to conserve human values and lift life to higher realizations.

Could human personality, so much like that of God, have come into being except through the effort of the divine mind and hand? And will he allow it to perish without accomplishing his full purpose?

Immanuel Kant, one of history's mightiest minds, argued that there must be a future life, because the injustices of this world are not being corrected here. Another world is required, and a God, to bring justice out of chaotic wrong and suffering. Was he not right?

The Christian faith, the Easter hope, is the only answer that makes sense. It represents the only adequate outcome to human life. And the resurrection of Christ confirms it with a glorious victory.

Teaching and Living

Let us orient all our teaching to our faith that a future life is a fact, that heaven lies beyond, with all the joy

f reunion with loved ones. May we lso assume that our present life is a mall part of a great whole, of which ie future holds the climax. Let us welcome the Easter testimony, and let the risen Christ lead us on to our high destiny.

Message from Headquarters

y EARLE W. BADER

Christian Higher Education

APRIL IS the month for surveying e whole field of Christian Higher ducation. The trained Christian aders flowing out of our Lutheran lleges and seminaries exert an in-timable influence for good in their cal communities and churches.

The four-fold program of the otherhood — *Worship, Education, llowship, Service* — places Chris-n education next to worship in im-rtance and value to the church. A rvey of our Brotherhood officers d leaders would undoubtedly dis-se the fact that a majority of ese consecrated workers received ir training at our Lutheran colleges d seminaries.

Education, as the training of the nd, is no cure-all for the trouble d disorder in our post-war world. wever, it is a recognized fact that ristian education makes an indi-dual Christ - conscious, Christ - cen-ed and Christ-revealing. What oth-reasons do we need to urge our otherhood members to get first-nd information about the Lutheran leges and seminaries on their terri-y. The responsibility rests upon us to point out the advantages of selecting a Lutheran college when our boys and girls are deciding where to go for higher education.

Many of our qualified young men could be influenced to prepare themselves for full-time Christian service if their parents, pastors and Sunday-school teachers would take the time to explain the rewarding opporunities of the Christian ministry.

The receipts from our recent CHEY appeal will help to improve the physical plants of our colleges and seminaries. But with the operating costs at an all-time high, we must increase our financial support and continue our interest in recruiting new students.

That we dare not take our Christian church colleges for granted is evidenced by the serious consideration given to the competition by our state-supported institutions of higher learning at the recent meeting of the United Church Men, NCCCUSA, in Denver, Colorado.

I have personally visited every one of our ULCA colleges and seminaries and our church can take real pride in the grand job these institutions are

doing for our boys and girls.

We invite your attention to the full-page advertisement sponsored by the Board of Education on the back cover of this issue.

Does Your Brotherhood Need a Tonic?

We are indebted to the Brotherhood of the Reformed Church in America for their diagnosis and prescription for a sluggish Brotherhood. If your men's organization is bogged down, check the following:

1. It may be dyspeptic, due to functional disorder. Check your committees.
2. It may be inertia—nothing to live for. You need a purpose. Without purpose, Brotherhoods lack the will to live.
3. It may be diabetic — too much sweet stuff. Change diet.
4. It may be digestion — too many canned programs, or outside speakers.
5. It may be due to bottlenecks. You need a change of officers at the top.
6. Your members are sluggish and immobile? Wake up your social and recreational committee.
7. Try appetizers as starters. Warm welcomes do wonders.
8. It could be slow starvation. Switch to a new program committee.
9. Lack of proper mastication. Give members something to chew on. Audience participation keeps members awake.
10. Maybe you've got a boarding house, rather than a cooperative. Every man should have a job.
11. Tasteless and flat menu? Give it a Christian flavor.
12. Maybe your members are dead? Either resurrect them or adjourn for good.
13. Indifferent — an old-time virus. Consult your pastor for sermons on Christian responsibility.
14. Plain laziness may be to blame. Try vitamins E and S (Evangelism and Stewardship).
15. Chronic spectatoritis. Symptoms: a blank stare. Patient does nothing but exercise his right to be present. Try feeding him small doses. Invite him to help.
16. Absenteeism. He needs "home work." Bring him an assignment. Your "Every Member Visitation Plan" probably isn't working right.
17. Stunted growth. You lack a blessing. Brotherhoods which are church-related, serving the Kingdom and helping in their parish work, will grow.

Appreciation

At the annual meeting of our Board of Managers of the United Church Men in Denver, the following resolution was passed:

"That we laymen duly assembled express our sincere appreciation to the members of the clergy representing our various denominations for their leadership and guidance to date and do respectfully request their guidance on the local and national level of our activity, so that we may remain true to the Christian challenges that face all men everywhere.

Brotherhood in Action

CHARLES F. BROBST

Lutheran Worship is Evangelical

FOR SOME MONTHS this department has attempted to show that the Lutheran Church is Scriptural. As a result of the Reformation, the Bible again became the sole authority for faith and life. This brought about the cleansing of the church's impurities, the disentangling of the church and state and an end to an overglorification of the ascetic and celibate life. Under the leadership of Martin Luther, the church returned to the Word of God as the only rule of Christian doctrine and life. Creeds and confessions must be tested by the Word.

In the months that follow it will be shown that, beginning with the Protestant Reformation, the worship became more and more evangelical. From the forms of worship used then they removed those features that were contrary to the Gospel. This great Lutheran movement put the liturgy into the language of the people, restored the sermon in the service, welcomed the participation of the worshippers and introduced the singing of hymns. These subjects will be considered more fully in coming articles.

Pre-Reformation **worship** was adulterated with superstition. God, as the object of man's adoration, was supplanted by relics and saints. Pagan features and rituals were absorbed in the ceremonials of the church. The emancipation from this paganizing alliance restored true worship.

The saints, images, pictures and relics were not only worshipped; they were the means of commercial enterprises. Like the selling of indulgences, unholy profits became more than a secondary consideration. Great sums of money were gathered from the pious by the priests and monks.

Images and relics were considered essential in a church. There were instances where churches without relics were refused consecration. Miraculous powers were ascribed to fragments of saints and relics. The true worship of the triune God was supplanted by secular and superstitious elements.

Some of the clergy were not only ignorant but wicked. The secular spirit dominated many of them. Parishes were bought or obtained as favors. Churches were neglected. The people were shepherdless. Priests made light of religious indifference. Worship naturally became neglected and perverted.

A return to the Scriptures under the dynamic and heroic Martin Luther restored the true worship of God in the churches that accepted his leadership. It also stirred Catholicism to correct some of the gravest abuses.

The men of the Lutheran Church can find in this heritage a real incentive for earnest activity. It calls for an investment of time and talents to preserve this worship and to express adoration for God through our evangelical Lutheran worship.

●

Boy Scouts

by GEORGE A. EICHLER

Share your good deeds with others.

WHAT BOY SCOUTS can do to help the church has been discussed on this page many times. We would now like you to tell us what definite services your scouts have performed in your church. We are sure there are numerous good turns to the credit of the troops in the congregations of our church. Won't you share some with us? Please take pen in hand now and let us know. We will publish a summary of these accomplishments for the benefit of other troops. Newly organized troops will be greatly benefitted by a listing of good deeds done by scouts in other parts of the country.

You scoutmasters are busy people, but a few penciled notes on what your troop has done for your church will help another busy scoutmaster in planning his program. Pastors surely can testify to many good projects done by the scouts. Encourage the scouts themselves to write on "What Scouting Has Done for Me." Let's pass the good word around about what the scouts are doing in the congregations of our church.

In the last issue we listed the Institutional Representative's job as defined by BSA. It's an important job for a good layman and Brotherhood man. We say "layman" because many folks think that the pastor automatically becomes the Institutional Representative. The pastor should not be expected to do this work. He is far too busy with other duties. This is clearly a job for a layman. Through the Institutional Representative, who is the voice and hand of the congregation in the local Boy Scout Council the church shares in shaping and promoting policies and activities of the scout program. In cases where the pastor now serves as Institutional Representative, won't some good Brotherhood scouter step up and offer to relieve him?

●

Recognition Dinner in the Leipsic Lutheran Parish, Ohio
Brotherhood Sponsors Meal for Key Church Workers

Speakers' table, left to right: O. G. Mack, parish Brotherhood president; the Rev. E. A Lehman, pastor of the two churches in the parish; James Pierman, who sang for the group Dean Picton, of Holy Trinity Church, Toledo, addressing the group; George Moorehead, chairman of the program committee; Hoyt Bass, the other member of the program committee, and Don Place, choir director of First Church, who led in group singing.

Recognition Dinner

Each year the Brotherhood of the Leipsic Lutheran Parish, Leipsic, Ohio, gives a recognition dinner. The Brotherhood gives this dinner (this year it was turkey) free to all Sunday-school teachers, choir members, officers of all organizations, including young people's groups, missionary societies, etc.

It is a very happy occasion when proper words of praise and thanks are spoken in appreciation of the work done by the volunteer workers during the past year. The meeting is always planned for December or January, when new officers take over. This year the meeting was held on Jan. 15.

The Leipsic Lutheran parish is composed of First and St. John's churches, and this occasion brings together about 100 key workers.

The Brotherhood plans three major events for the year: the Recognition Dinner; a Christmas party for all children, with gifts and games for all participants; an outdoor picnic for the entire parish, when the Brotherhood provides baskets of food and invites the entire membership for fellowship.

●

Georgia-Alabama Synod

Will the men attend a two-day convention of the synodical Brotherhood? That was the question faced by the executive committee, Georgia Alabama synodical Brotherhood, as it began to make plans for the recen

convention.

After much planning and praying, the convention was a great success and sent the men home with a renewed inspiration to work in the local congregation harder than ever before for the advancement of the Kingdom.

The pre-convention meetings added much to getting the delegates and visitors into a most receptive mood. On the afternoon prior to the convention an Officers Clinic was held, at which time emphasis was placed on improving the leadership of the local Brotherhood officer. Discussions from the ULC leadership book, "Improving Our Leadership" were led by President Oetgen, Vice-President Gruber and Dave Blomstrom, which was concluded with an open forum that provoked many interesting questions.

Brother Paul G. Gudal, director of boys' work and scouting, conducted a group meeting that was exceedingly helpful and inspiring. He told of scouting in our Lutheran Church, showing the relationship of our scouting program with the program of the Boy Scouts of America. He also told how Brotherhoods who are unable to have troops can develop an outstanding program that will interest the boys and draw them closer to the church.

An evangelism and stewardship workshop conducted by Edgar P. Eyler, helped many of the men to know more of the evangelism program of our church. Mr. Eyler brought forcefully to the men the stewardship program which each congregation should strive to accomplish in order to do its most effective witnessing.

The convention began with a communion service at which the Rev. Donald R. Poole brought the meditation.

Reports from all committees indicated that the Brotherhood of the Ga-Ala Synod had made progress during the year, and had one of its greatest years.

President Oetgen reported that ten new organizations had been organized during the year. These included three new Brotherhoods; four reactivated; three district Brotherhoods; and one conference Brotherhood.

A positive monthly visitation program on lapsed members; 25 per cent increase in membership; the undertaking of a special project in the local congregation; and 100 per cent subscription to *Lutheran Men*, highlighted the president's report. He urged that the observance of Brotherhood Sunday include a positive visitation on prospective members for the Brotherhood and lapsed members of the church.

The executive committee recommended that a ministerial scholarship of $250 be awarded each year, and that the Brotherhood raise $600 during the coming year to support the new Malayan mission field of the ULC, and that we urge other synodical Brotherhoods throughout the ULC to join us in this project.

The presentation of the new Officers' Handbook to the convention brought a number of complimentary remarks from both the pastors and laymen present.

Newly elected officers for 1953 were: M. R. Gruber, president; Paul G. Gudal, vice-president; Charles R. Kraus, secretary; J. Hardy Cornwell, treasurer; J. H. Oetgen and Enoch Berry, executive committee. These officers were installed by Synodical President Dr. C. E. Fritz after which Dr. J. R. Brokhoff, pastor of the Lutheran Church of the Redeemer, Atlanta, addressed a huge banquet gathering, bringing to our men many interesting points which make up "Living Our Religion."

—Charles R. Kraus, Secretary

●

Norristown, Pa., Rally

ULCA Brotherhood President Merwyn C. Fuss will address the 43rd semi-annual rally of the Brotherhood of the Norristown Conference, of the Ministerium of Pennsylvania, in Trinity Lutheran Church, Fifth and Chestnut Streets, Perkasie, Pa., on April 7.

●

Philadelphia, Pa., Conference

The Brotherhood of the Philadelphia Conference, of the Ministerium of Pennsylvania, announces that its November clothing drive for Lutheran World Relief brought in 21,635 pounds of wearable used clothing and shoes.

●

Pottsville, Pa., Rally

The spring rally and dinner meeting of the Brotherhoods of the Pottsville Conference, of the Ministerium of Pennsylvania, will be held in Zion Lutheran Church, Oak and Nice Streets, Frackville, Pa., on April 16.

Silver Award

Four young men of Explorer Post 361, Uwharrie Council BSA, sponsored by Calvary Lutheran Church, Spencer, N. C., received the coveted Silver Award, highest award which the senior scout program has to offer.

"We are told that this is one of the largest numbers of the award to be given at one time in the history of exploring," said the Rev. C. Marion Starr, pastor of the church.

The awards were presented at The Service on Sunday, Feb. 15, in the presence of the members of the congregation and invited guests.

In the picture above are shown, left to right: Ross Garrison, field executive of the Uwharrie Council, who made the awards; Richard Sebastian, Garland Benton Jr., and Harold Harris.

The fourth recipient of the award could not be present. He is Billy McCall.

●

Wilmington, Del.

Zion Evangelical Lutheran Church, 6th and Jackson Streets, Wilmington, Delaware, the Rev. Robert E. Neumeyer, pastor, enjoyed the distinct

honor and privilege of having as their guest and speaker at their February 3 meeting, Merwyn C. Fuss, president of the Brotherhood of The United Lutheran Church in America.

Mr. Fuss spoke on the importance of the Brotherhood's work in connection with the progressive and well organized Lutheran Church, and told how the Christian needs of the community could be served by this same work. He pointed out that it is through Brotherhood work that member churches of The United Lutheran Church in America are assisted in their bringing of the love of God to a reality.

The importance of Mr. Fuss's visit to Zion in Wilmington, was emphasized by the fact that it was the first time in our history that a president of the Brotherhood had visited Delaware. The fact of his visit, the interest it inspired, and the splendid message he brought, are indeed living proof of what Lutheran men can do by working together under God's guidance, now and in the future.

More than 60 men of the area attended the meeting. The men of neighboring churches were invited, and in spite of many conflicting meetings of local interest, the response was excellent. In addition to men of Zion, there were men from St. Stephen's, St. Mark's, and Holy Trinity, Chester, Pennsylvania, and as a special mark of interest, men from the new Lutheran Mission Group in Newark, Delaware.

The officers of the Brotherhood of Zion Lutheran Church are: George A. Macklem, president; Miles Frederick, vice-president; Robert Stuart, secretary; Werner Seimers, financial secretary, and Guy Stephy, treasurer.

—George A. Macklem

A Family Bible-Library

The Book of Life. Edited by Newton M. Hall and Irving F. Wood. Eight volumes. John Rudin and Co., Inc. Chicago.

Beautifully and durably bound, profusely and expertly illustrated, masterfully edited, *The Book of Life* is a Bible-library for every home, for it is the Bible designed to be read as living literature by young and old alike. It is more than the text of the Bible. In its 4100 pages the editors have introduced the background of the Bible, the hills of Galilee, the streets of Jerusalem, the great nations which imperiled the life of the Hebrew people, the scene of the spread of Christianity — without adding or detracting from the accepted text of the Scriptures. Here the Bible lives again for this generation.

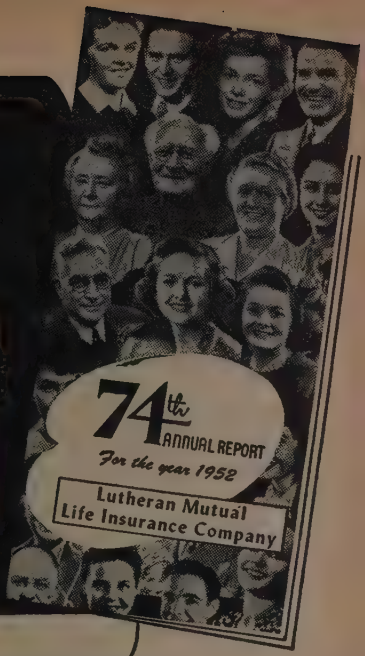
Volume 8 contains 488 pages of index material which gives practical and invaluable aid in study, prayer and devotion. There, for example, is a schedule for "A Year of Travel in the Holy Land," a program of Bible-reading that refers to the text of *The Book of Life,* with photographs of the places visited, and with maps, charts, and other helps. The index also contains such items as "Family Devotions," "The Bible in Character Building," "Bible Stories and How to

(*continued on page 28*)

1879-1953

74th ANNUAL REPORT

FOR THE YEAR 1952



Insurance in Force

DECEMBER 31, 1952	**$269,601,824**
ASSETS	**54,007,176**
LIABILITIES	**50,652,621**
TOTAL SURPLUS	**3,354,555**
1952 Increase in Insurance	23,462,823
1952 Increase in Assets	5,703,865
Paid to Policyholders and Beneficiaries	2,301,165
Reserve for 1953 Dividends	1,150,000

Mail this advertisement with your name and address for your FREE copy of our 1952 Financial Statement

Completing Seventy-four Years of Steady Progress

Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Daily Work

by CHARLES E. JOHNSON

Author

The Rev. Charles E. Johnson is executive secretary of the Brotherhood of the Evangelical Lutheran Church. He began his duties with the Brotherhood in 1946, as national boys' work director, and a year later assumed his present position.

He was ordained into the ministry in 1930, and served parishes in Bainsville and Billings, Montana. Throughout his ministry one of his main interests has been work with the men and boys. He has been active in the Boy Scouts of America for twenty-four years. He served the Yellowstone Area Council as Advancement and Court of Honor Chairman, Leadership Training Chairman, and Council President. He is a Silver Beaver.

Pastor Johnson is a graduate of St. Olaf College, Northfield, Minnesota, and Lutheran Theological Seminary, St. Paul, Minnesota. He also attended Virginia Junior College, Virginia, Minnesota, and Princeton Theological Seminary, Princeton, New Jersey. He has done graduate work at Luther Seminary and the Universities of Montana and Chicago in the field of adult education.

(The directions given last month in connection with the assignment for this topic should be followed carefully.)

Biblical Introduction (Pastor's Period)

The Bible, both the Old and New Testaments, has much to say about work. The passage that tells about the origin and nature of work is recorded in Genesis 2:15: "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Work therefore is ordained of God.

The Old Testament writers accepted work as an integral and inescapable part of life. At times they used picturesque language to describe the burden connected with work. For instance, in Genesis 3:19 we read, "In the sweat of thy face shalt thou eat

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aim

To arrive at a Christian view of work, and see how this view can be applied in our daily routine.

bread," and in Exodus 20:9 the Lord says, "Six days shalt thou labor, and do all thy work." In Jeremiah 22:13 the wrong use of work is indicated as the prophet declares: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."

In the New Testament Jesus showed by his life and attitudes that he considered work an important part of life. As a mere lad he declared, "Wist ye not that I must be about my Father's business?" After he had begun his public ministry he gave evidence of the urgency of his work as he cried, "I must work the work of him that sent me, while it is day, for the night cometh, when no man can work." At the end of his life he said to his Father in prayer, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." Quite clearly Jesus thought of work as something to be done for God and for man.

In his illustrations and teachings Jesus referred to many kinds of workers: merchants, gardeners, government officials, housewives, employers, employees, teachers, shepherds, and others.

Christians believe that all aspects of work should be considered in the light of how they affect a person's relationship to God and fellow men. On the basis of a study of Scripture we may conclude:

1. That the Christian life is *a calling* from God.

2. That our occupation or daily work has an important bearing on our Christian life.

3. That our daily work will be secular or sacred as our lives are lived apart from or in relation to God.

4. That Christian life as a calling from God gives a new meaning to work. It places a vital emphasis on Christian stewardship.

5. That work may be an instrument of good or evil, a curse and a blessing.

Christian Attitude Toward Work
(Topic Leader's Period)

What should be a Christian's attitude toward work? Is work a blessing or a curse?

Many people consider work a curse. They remember that after Adam and Eve had sinned God told them that henceforth they would have to eat their bread in the sweat of their brow. They think only of the burden and the fatigue of labor. They emphasize the monotony of the day-after-day routine. They forget that even before the fall God gave the

Worship

Hymn: "Lord, Jesus Christ, Be Present Now"—No. 419 C. S. B., or No. 314 P. S. H.
Scripture: John 15:1-16
Free Prayer
Special Music
Hymn: "Thy Life Was Given for Me"—No. 67 C. S. B., or No. 68 P. S. H.
Topic
Hymn: "Saviour, Again to Thy Dear Name We Raise"—No. 437 C. S. B., or No. 320 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

command to work, and that work therefore was part of man's experience while he was still in the state of blessedness.

The Christian Viewpoint

The Christian is realistic enough to realize that work may be either a curse or a blessing, depending on the nature of the work and man's attitude toward it. Because of his relationship to Christ the Christian holds some definite convictions.

1. *He believes that God has a plan for the individual as well as for the world.* He seeks to know that plan and to see where he fits into the scheme of things no matter what his occupation may be or where his work may take him. Seeking to know God's will, the Christian is constantly in touch with God, in fellowship with Christ. This broadens his perspective and lifts his sights on life.

2. *The Christian believes that his work, whatever it may be, has a noble purpose in the plan of God.* It has been said that Jesus could not have endured what he did nor have accomplished what he did if he had not possessed the conviction that his life from beginning to end was all part of the plan of God. Our life too is part of the plan of God. We could not readily endure the monotony, the killing routine, the drudgery and frustration to which we become subject, the injustice and lack of appreciation we experience in connection with our daily work if we did not realize that our work has an ultimate purpose.

A man or woman may work towards some specific goal, such as acquiring a better reputation in his or her field of labor. This is an immediate goal. But there must also be some higher purpose in work. To be happy in his work the Christian must have the conviction that his work is somehow making at least a small contribution to the attainment of God's plan, and that therefore it has a noble purpose.

3. *The Christian believes that work is a gift from God.* He holds the conviction that work is a part of the original plan of creation. This gift was in part spoiled by the fall and sin, which brought the curse, but that it still remains God's gift.

Work is a privilege and a responsibility. It carries with it God's blessing when it is an instrument for good. It then brings joy and happiness.

4. *The Christian believes work keeps man from evil.* He knows that idleness breeds evil. He recognizes the fact that through work for good ends and high purposes man is kept from becoming involved in sin.

5. *The Christian believes that work keeps a man growing.* It helps him to develop.

Work broadens our interests in the world in which we live. The relationships and experience it provides develop a sense of responsibility and self-discipline. Works broadens the mind and gives zest to life. Our work tests and tries us and keeps us from falling into a rut. It provides opportunities to meet the needs of people and to take part in solving problems. As a person accepts these

pportunities he grows with his work.

6. *The Christian believes that work rovides desirable contacts.* To him ork is something more than the eans of earning a living. It is a annel for contacts with fellow men. ere we are thrown together with ther people. Here is an opportunity r sharing ideas, for developing a nse of belonging and for contributg our bit to the world's work. hough our social life outside of our b may seem important, our work is e most natural means of communion ith fellow workers.

7. *The Christian thinks of his work a means of thanksgiving.* He is nvinced that work is not only a ft from God but a means of returng thanks to him through service. ork is an expression of the grate-l heart. Work is an avenue of serve, not just in the terms of produc-n and goods, but in the terms of a rtnership wih God in carrying out s love and purposes. *We therefore e our religion through our work.*

Attitude Makes a Difference

Because the Christian holds these nvictions about work, and lives in llowship with Christ, he has a dif-rent attitude towards work and per-rms his tasks in a different way m the non-Christian. Good will, stice, responsibility, patience, kind-ss, courteousness, concern for oth-s, and other Christian virtues spring m the Christian attitude towards ily work. Our productivity and r personal enjoyment of work are fected by our basic convictions about work. How can we make these Christian views concerning daily work effective in the daily routine of our own lives? And how can we help others arrive at Christian attitudes toward their daily work? These are the questions that will concern us in our buzz sessions.

CHURCH FURNITURE
PEWS
Chancel Furniture
Pulpit Furniture - etc.
EDWARDS WOOD WORKS
Camdenton ❖ Missouri

The Buzz Session

The *program chairman* should now take charge of the meeting and give necessary guidance for the buzz session.

For Discussion

If the plan of buzz sessions cannot be carried out, the following questions may be discussed by the group:

1. Is work a blessing or a curse?
2. Is work a God-given right of every individual? If so, what should be our attitude toward unemployment, both voluntary and compulsory?
3. What can be done to bring about improvements in the working conditions in your community?
4. What should be the attitude of Christian men toward their employers or employees, and toward their fellow workers?
5. How can Brotherhood men best help others to develop a Christian attitude toward their daily work?

Suggestions for Action

1. Read *The Glory of Common Tasks* by Karl E. Mattson.

2. Read *The Christian at His Daily Work* by Cameron P. Hall.

3. Try to hold a meeting with as many men of your line of work as possible (lawyers, doctors, teachers, carpenters, plumbers, bankers, farmers, etc.), and discuss the question "How can we use our daily work as a means of advancing the kingdom of God?" Such meetings among men of the various vocations could lead to very fruitful outcomes.

●

Can I Love a Negro?

Assignment for the Sixth Meeting

Every sincere Christian is ready to admit that Negroes and members of other minority groups should be treated fairly. But such admission does little to solve the problem of "minority groups." The vital issue is, "Can we white Christians accept Negroes, Jews, Orientals, and members of other minority groups as our brothers? Can we love them, our neighbors, as ourselves?"

It should not be forgotten that the general theme of this year's Brotherhood studies is "Living Our Religion." Our attitudes toward members of "minority groups" is a vital part of "living our religion."

Because circumstances vary greatly in different sections of the church, the printed topic material will deal primarily with general principles. The topic leader may present the broad aspects of the question, using the material found in the topic. But one or two other members of the Brotherhood should be asked to make a special study of minority groups existing in your community. Some of the questions found under "For Discussion" may be used in this connection. The topic leader should also be prepared to indicate what the church at large is doing for minority groups. The following materials will be found helpful in this connection:

1. A free packet containing the latest information about Lutheran work among minority groups may be ordered from The National Lutheran Council, 327 S. LaSalle St., Chicago 4, Ill.

2. **What About Race Relations,** by Mrs. Roselyn S. Sease, may be ordered from The Women's Missionary Society, 723 Muhlenberg Bldg., 1228 Spruce St., Philadelphia 7, Pa. Price 25 cents.

If circumstances permit, an extra meeting might be arranged preceding the regular meeting for the showing of a pertinent film. Other auxiliary organizations of the church, or the entire congregation, might be invited to this extra meeting. But the showing of films should not be a substitute for the discussion of the topic. Films that would prove helpful are:

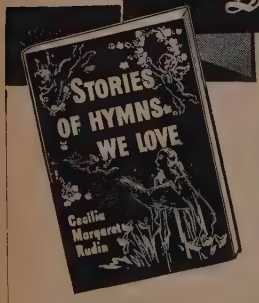
Prejudice—16mm., sound, B & W, 60 minutes, $12.00 rental.

Brotherhood of Man—16 mm., sound, color, 10 minutes, $5.00 rental.

Picture in Your Mind—16 mm., sound, color, 17 minutes, $7.50 rental.

The above films may be ordered from your denominational publishing house.

Stories of Hymns We Love



By Cecilia Margaret Rudin, M. A.

Read, Enjoy and Give This Gem Volume
A Blessing to Many; A Joy to All!

Reveals the secret springs of great hymn writers—tells how Martin Luther came to write, "Away in a Manger"; what moved Isaac Watts to compose "O God, Our Help in Ages Past"; Wesley's "Hark the Herald Angels Sing"; how God used blind Fanny Crosby to enrich our hymnals. Here you will discover the human drama behind these and many other favorites.

400 YEARS OF INSPIRED HYMN WRITING

Covers 74 writers and composers. Contains 110 choice stanzas for meditation and memorizing, 38 illustrations and decorations—over 150 subjects. Truly a work to own, enjoy and give.

Beautifully printed and illustrated, only $1.25. (Mailing charge 10c).

Order your copy and a gift supply from your Dealer today or

JOHN RUDIN & COMPANY INC.

Publishers of **THE BOOK OF LIFE**

1018 S. WABASH AVE. Dept. LM CHICAGO 5, ILL.

The Editor's Page

"Christ is Risen!"
Testimony is the Best Argument

The early Christians proclaimed this message, "Christ is risen!"

They proclaimed. They argued very little. They knew that few persons could be converted by argument. "Unlearned" men and women, they probably could not have won a disputation with those skilled in logic and philosophy.

So they simply proclaimed, and they lived the new and risen life through their risen Lord. They "turned the world upside down" (Acts 17:6) and, fearing God rather than man, amazed their contemporaries.

When certain rulers "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." (Acts 4:13).

This is the best testimony we can give, that we know and believe in the risen Lord, that we serve him confidently and fearlessly.

The unbeliever is actually the one who is on the defensive — not the Christian. The unbeliever must constantly be on guard, thinking up arguments, justifying himself, defending his position. The unbeliever is stressing "reasons" for his unbelief. The believer need not give "reasons"; he simply points to the historical fact of Jesus Christ and the Christian church, and to the witnessing and serving lives of the faithful. The unbeliever must explain all that away and put something better in its place — if he can.

More witnessing and serving will do more to convince others than clever arguing. It is not our business to "defend" God and his ways; they need no defense; they stand on their own merits. It is not our task to "prove" the resurrection and the truth of Christianity. It is our task to live the new life of love, and proclaim the mighty acts of God, and serve fearlessly. Our chief task is to *repent*, and *believe*, and *proclaim*, and *serve*.

"Christ is risen!" That is our message.

The Brotherhood and You

What does the Brotherhood mean to you? What does the Brotherhood do for you?

Surely, every Brotherhood man has an answer to those questions—either a constructive answer or a critical one.

If your attitude is negative, possibly you have ideas and suggestions for improving the Brotherhood.

Why don't you write a short piece such as the one by Leonard Ashford in this issue? We would like to receive more material like that.

Tell us what the Brotherhood means to you, or does for you. Or tell us how you think the Brotherhood could do the work of the church more effectively.

Write — if it is only a letter for publication.

What Do Brotherhoods Do?

We are also interested in hearing

(*continued on page* 28)

PRIZE-WINNING TRACTS from our '53 nation-wide contest Free packet. Please mention this magazine and your church.

CHICAGO TRACT SOCIETY, 3205 N. Clark St., Chicago 13, Ill.

FREE to any evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "A SPIRITUAL LIGHT SWITCH" for each family in his congregation providing he will agree to give a talk on TITHING before distribution. Write stating number of leaflets desired to TITHER, Suite 816, 3440 LM Wilshire Blvd., Los Angeles 5, California.

RELIGIOUS libraries purchased. Baker Book House, Department LM, Grand Rapids 6, Michigan.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO

SUDBURY BRASS GOODS CO.

55 SUDBURY STREET, BOSTON 14, MASS.

(*continued from page* 27)

about the things Brotherhoods do.

Consider in this issue the story of the building of a new church in Ocean City. Also the story on the "Recognition Dinner."

Tell us what people are doing. Look for the little human interest angles of Brotherhood life and work. Interesting things happen all around you. Simply take note of them and write them down.

●

(*continued from page* 20)

Tell Them," "Bible Dramas and Pageants," "The Bible and Religious Art," "Persons and Places in the Bible," "List of Poems Relating to Bible Stories"; "Courses in Bible Reading," with reference to "The Bible and Religious Art," "The Life of Jesus," "Course for Sunday School and Public School Teachers," "Father and Son Course," etc.

This work is indeed "The Family Bible Program for Today," with possibilities for reading, study, and devotion that seem inexhaustible.

●

Safari to the American People

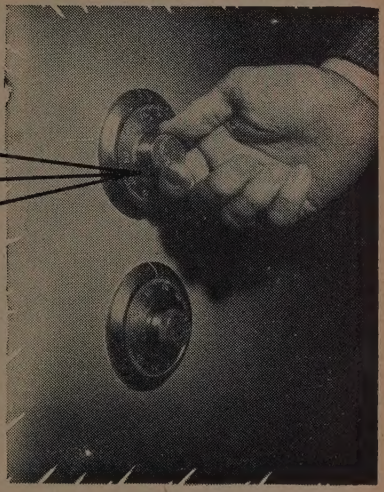
A Reporter in Search of God. By Howard Whitman. Doubleday and Company. $3.50. 302 pages.

A veteran journalist takes you to Lebanon, Pennsylvania, to Brookhaven National Laboratory on Long Island, New York, to Topeka, Kansas, to Fort Sam Houston, Texas, interviewing doctors, scientists, clergymen, laborers, soldiers, believers and unbelievers, and asking questions about God, the afterlife, fatalism, suffering, prayer. The result of his safari is this book of dramatic material, alive with people and their

(*continued on page* 30)

Place Your Savings Where They'll Be Protected . . .

EVEN FROM YOU!



Yes, for safety, certainty, and enjoyment in retirement let your Lutheran Brotherhood Life Insurance program provide you with a foolproof method of systematic savings —*plus* the assured protection of your loved ones in event of your death!

A small deposit, at regular periods, will guarantee a monthly income at your retirement age.

Write today for your complete details of the L. B. low cost insurance savings plan.

USE THIS COUPON

If I save $_____ a week, how much guaranteed income can my family have?

How much income can I have at age 60_____ 65_____?

Name_____ Age_____

Street_____

City_____ Zone____ State_____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue South • Minneapolis 2, Minn.

(*continued from page 28*)

ideas. Though you may not agree with every theological implication in this volume, you will find this search for God fascinating and helpful — too good to pass by.

Background of the Confessions

Studies in the Lutheran Confessions. By Willard D. Allbeck. Muhlenberg Press. $5. 291 pages.

This book is neither a condensation nor a paraphrase of the *Book of Concord*, but a supplement that explains the historical situations and the doctrinal pressures behind each of the confessions of our church. It is designed to be an aid to a better understanding of the reasons why the confessions were written, and to serve as a guide and an analysis for pastors, in sermon preparation, and for theological students. Laymen who wish to undertake a serious study of our confessions, in an effort to understand Lutheranism better, should use this book in connection with their readings in the *Book of Concord*.

What Every Pastor Should Know

Pastoral Counseling. By Frederick R. Knubel. Muhlenberg Press. $1.50. 100 pages.

For the pastor who has had little time or inclination to inquire into the field of psychotherapy, or who regards the subject merely as a fad, this little book serves as a stimulating introduction into the matter. Whether he is aware of it or not, a pastor, either in the pulpit or in the homes of his people, is a therapist to troubled souls. Though nothing can replace the Word of God in pastoral

Choice of the tea connoisseur

THIS is the tea chosen by master chefs of leading clubs, hotels and restaurants —an exquisite blend of Indias, Ceylons and rare Darjeelings. In convenient individual-size bags—each cup may be as strong or mild as desired.

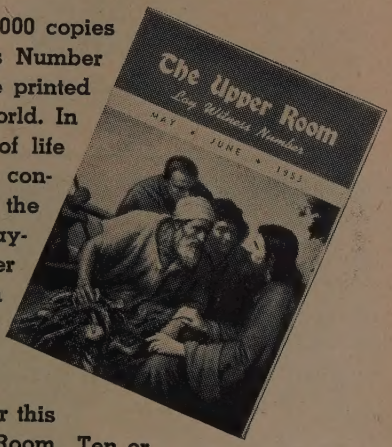
John Sexton & Co., Sexton Square, Chicago, Ill.

NEW EARNINGS OPPORTUNITY

Ministers, Sunday School Teachers and laymen are discovering a new and vital ministry as our Representatives. Many have doubled their incomes. You too can find satisfaction and prosperity right in your own community or enjoy travel. Others making up to $6,000 or more yearly. Let us know your qualifications. Write for "Opportunity Plus" and full information.

John Rudin & Company, Inc.
1018 S. Wabash - Dept. C9 Chicago 5, Ill.

Again, through The Upper Room, Laymen Witness for Christ



This year, more than 2,500,000 copies of the annual Lay Witness Number of The Upper Room will be printed and sold throughout the world. In it laymen from all walks of life give their testimony and contribute of their faith. All of the daily devotions in this May-June number of The Upper Room are written by laymen for the help and inspiration of other laymen of all denominations.

Send your order today for this special issue of The Upper Room. Ten or more copies to one address, 5 cents per copy, postpaid. Single copies, 10 cents. Individual yearly subscriptions (6 issues) 50 cents, two years $1.00. Special pocket edition for men in the service and for youth at the same prices.

THE UPPER ROOM

The World's Most Widely Used Devotional Guide

1908 Grand Avenue **Nashville, Tennessee**

---

ounseling, a pastor can be more ffective in his work if he can also ring a psychological insight into eople's problems. As president of e New York Synod, the author is a astor of pastors, and has presented e material in his book from the ewpoint of a pastor.

DO YOU HAVE OUR 1953 CATALOGUE? It features a complete selection of handicraft supplies for camps, Bible schools, church groups.
WRITE FOR 40-PAGE CATALOG!
Only 10c postage or coins.
Cleveland Crafts Company
4705 Euclid Avenue - Dept. AC
Cleveland 3, Ohio

L. M. RIVERS
BOX 1452
HIGH POINT, N.C.

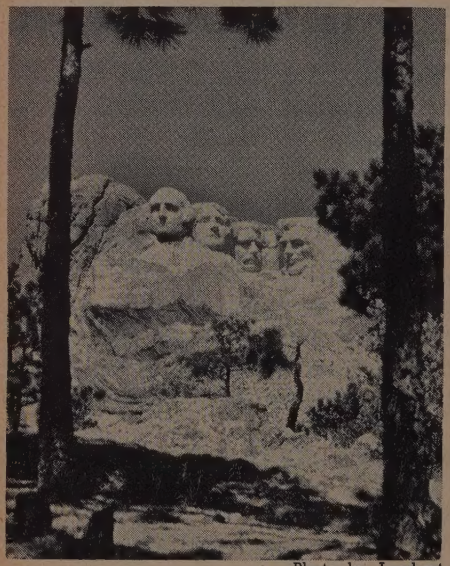


Photo by Lambert

LUTHERAN MEN

Are Built on the Rock of Ages by Lutheran Colleges and Seminaries and Prepared for Leadership in Church and Community

OUR SEMINARIES

Canada	Waterloo, Ont.
Central	Fremont, Nebr.
Chicago	Maywood, Ill.
Gettysburg	Gettysburg, Pa.
Hamma	Springfield, O.
Northwestern	Minneapolis, Minn.
Pacific	Berkeley, Cal.
Philadelphia	Mt. Airy, Phila., Pa.
Saskatoon	Saskatoon, Sask.
Southern	Columbia, S. C.

OUR COLLEGES

Carthage	Carthage, Ill.
Gettysburg	Gettysburg, Pa.
Hartwick	Oneonta, N. Y.
Lenoir Rhyne	Hickory, N. C.
Marion (Jr.)	Marion, Va.
Midland	Fremont, Nebr.
Muhlenberg	Allentown, Pa.
Newberry	Newberry, S. C.
Roanoke	Salem, Va.
Susquehanna	Selinsgrove, Pa.
Thiel	Greenville, Pa.
Wagner	Staten Island, N. Y.
Waterloo	Waterloo, Ont.
Wittenberg	Springfield, O.

The Board of Education, U.L.C.A., 736 Jackson Pl., NW, Washington, D. C.